

to the virtues of the deceased. He referred to the manner of his death with

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ness, piety and truthfulness, and
of the noblest specimens of self-de-
votion. He trusted him as a faithful and
honest adviser. He fell in an honorable
combat in defense of his honor; he
could not have died more nobly. He
gave his hearty concurrence to the resolu-
tions. The usual resolutions were
adopted, and the Senate adjourned.

**BAYARD TAYLOR AND THE YOUNG
CHRISTIANS OF VIRGINIA.**

MR. TAYLOR TO MR. TAYLOR.

Richmond, Va., Jan. 25, 1859.

Bayard Taylor, Esq.—Dear Sir: I re-
gret to say that reasons, the full force of
which had not developed itself when I
last wrote to you, compel me to with-
draw the invitation heretofore given you
to deliver lectures before the Young
Men's Christian Association of this city.

Believing that you would be aware
that those reasons should be candidly
stated to you, I shall briefly do so.—
They are:

I. Your connection with the *Tribune*
newspaper, which has done more for
any paper in our country to diffuse the
Abolition sentiments and principles than
any other paper in the world, and to
robber, John Brown, upon Virginia
soil.

II. The skeptical character of cer-
tain of your lecture on Humboldt, which
indicates that you do not fully believe the
Divine Inspiration and authority of the
Sacred Scriptures—a belief firmly held

by Christians of the Southern States and which they consider an indispensable ally against Abolitionism, Socialism, Free Loveism, and all the other forms of fanaticism, so prevalent in the North.

While such objections exist in the mind of our community, I cannot suppose it would be agreeable to you to visit us.

Your letters to me have been very courteous, and have indicated a willingness to gratify us, for which I beg you will accept our thanks.

Very respectfully and truly yours,
R. R. HOWISON, Chairman.

MR. TAYLOR'S REPLY.

Trinitas, Ariz., Feb. 2, 1860.

R. R. Howison, Esq.—Sir: Your letter of the 23d ult. has been forwarded to me.

I acknowledge your candor, though I might naturally have looked for a more courteous expression of it.

My acquaintance with the New York Tribune is of twelve years standing. It is indicated in most of my published works, and so well known to those who know anything of my history, that I can scarcely conceive you were ignorant of it. I have visited the Southern

States, an avowed correspondent of the *Washington Post*, and of *Virginia*, and received cordial invitations from Nashville, Memphis, Annapolis and Savannah. Hence, I considered your own letter of invitation as affording evidence that, however practical considerations might differ, there was no "sectarianism" in the world of Literature and Science. I was, therefore, glad to accept of a lecture before your Society, at some inconvenience to myself. It was a pleasant reflection that, while my friend John R. Thompson, Esq., of your city, was receiving in our Literary Associations of the North that respect to which his talents entitle him, I, a Northern slaveholder, was invited to lecture before a Southern Association. I have, therefore supposed it possible that I might privately hold the opinions of Washington and Jefferson on the subject of Slavery, yet—so long as I should not publicly express those opinions—be sure of respectful treatment in the States where these great men on our common country.

You speak of my lecture on Humboldt with so much assurance, that I presume you must have heard it. I cannot suppose that you, the President of an association which claims to be pre-eminently

Christian, would make so grave a charge against me as to say that I was guilty of "a gross want of knowledge." *Now, however,* I have the opportunity of setting forth the facts which have led me to the conclusions which have any reference to religion as a subject. I defend Humboldt from the charge of infidelity, stating my basis of a deep religious feeling formed the basis of his character, and, furthermore, from the assumption of a few narrow-minded theologians, that he is necessarily atheistic in his tendencies. I confess to a profound astonishment that you should consider such opinions as an evidence of "secticism," "intemperance," and "a want of belief" in "the divine inspiration of God and author of the Sacred Scriptures." I believe the belief that Humboldt was not an infidel makes me one, by the same logic, if I believe you to be as in the same field, I prove myself a Christian.

In conclusion, let me say that I have traveled in all the principal portions of the earth—that I know all forms of government and all religious creeds, from the most abominable to the best; that I am nowhere, in any of the lands, more bitterly hostile to Republicanism and Christianity, have I ever been subjected to a narrower or more insulting censorship.

Yours, for free thought and enlightenment.

BAYARD TAYLOR.

The Newspaper. The follies, vices, and consequent miseries of multitudes, displayed in a newspaper, are so many abominations and warnings; so many beacons, continual burning to turn others from the rock on which they have been shipwrecked.